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THE

ANNIVERSARY

SERMON AND REPORT

PREACHED IN

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THE CHURCH OF THE ADVENT,

BOSTON, MASS.,

THE FIRST SUNDAY IN ADVENT, A. D., 1860,

BEING THE

SIXTEENTH ANNIVERSARY OF THE FOUNDATION OF THE PARISH.

BY

REV. JAMES A. BOLLES, D. D.,

RECTOR.

BOSTON:

PRINTED BY HENRY W. DUTTON AND SON,

No. 90, WASHINGTON STREET.

1860.

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FEELINGS OF THE DEEPEST SYMPATHY

IN

HIS BENEVOLENT LABORS AND SACRIFICES

FOR

THE FREE CHURCH CAUSE

IN THE

CHURCH OF THE ADVENT.

SERMON AND REPORT.

Isaiah I. 16, 17.

Wash you, make you clean.
Put away the evil of your doings from before mine eyes.
Cease to do evil, learn to do well.

The labors and duties and privileges and blessings of one more Ecclesiastical year are ended—gone—not into oblivion, not into annihilation, not into any condition where they will never more be heard from; but gone to be incorporated into that everlasting record of good or evil deeds, which will form the ground-work of the future judgment, and which no earthly power can possibly obliterate or destroy. Another Ecclesiastical year has this day commenced—another Anniversary of this Parish has come; and we now stand upon that peculiar point of observation, which naturally prompts the questions, What have we done? and what do we propose to do?

May I not be permitted to say that so far as I am personally concerned, the year has been pleasant and profitable; not without its perplexing cares and anxieties, arising from the peculiar difficulties, dangers and responsibilities of my position; not without a

fearful trembling sometimes, for "the Ark of the Lord" entrusted to my care, but constantly alleviated, and continually blest, by some fresh and unexpected token of kindness and love. At times these unlooked for expressions of regard and affection have moved me to tears of gratitude, and therefore upon the very threshold of this, my Annual Report, I wish to make the record of my thankfulness and joy. I wish also to make this record, not only in my own behalf, but in behalf of my worthy and excellent Assistant, and in behalf of all who constitute my ecclesiastical aids, and in behalf of those who, from any peculiar circumstances, have any claims upon our regard, not one of whom has been overlooked in the gifts and tokens of your affectionate remembrance and sympathy.

With these introductory remarks, I begin my Annual Report.

So far as I am able to judge, the Parish has experienced no disastrous reverses, and is outwardly prosperous. The Congregation has steadily increased in numbers; a very considerable accession has been made to the number of Communicants; the Holy Eucharist has been celebrated fifty-four times in public, including all the Festivals and every Sunday in Lent, and also ten times in private, with the sick; one hundred and seventy-four Sermons have been preached, including the course of Daily Lectures in Lent; forty-

two persons have been made the members of Christ by Holy Baptism, of which number eighteen were adults; and twenty-five have been confirmed by the Bishop.

BAPTISM AND CONFIRMATION.

In these statistics, both of Baptism and Confirmation, I am sadly disappointed, as they indicate a proper want of appreciation of the *Educational* system of the Church. For there is no one thing in which the Church differs more entirely from the sects, than in the fact, that all her hopes of substantial growth and enlargement, are based mainly, not upon occasional excitements, not upon revival measures and expedients, but upon the baptismal education of the young. We believe that Holy Baptism is not a mere form or idle ceremony, but that our children are then actually made "the members of Christ," not in hope, but in fact, and that from henceforth they are to be educated, not as heathens or infidels who are to become Christians in after-life, but as Christians now; and therefore we pray that they may "continue Christ's faithful soldiers and servants," and "lead the rest of their lives according to this beginning." We believe that every baptized person, by virtue of his baptism, is a candidate for confirmation, and is to be prepared for confirmation, not by waiting for some mysterious or miraculous change, but by the constant use of those means of grace, which God has promised

to bless,—as the reading of Holy Scripture, attending the public worship of the Church, engaging in private prayer, and cultivating the virtues and graces of the Christian character; that the confirmation of the baptized is a part of the baptismal promise and engagement, without which no baptism is complete; and moreover we are persuaded, that this system of Christian education, as developed in the Book of Common Prayer, is perfect and can never fail, if faithfully acted on by parents and sponsors. For these reasons it is confidently hoped and expected, that the list of Baptisms and Confirmations for the year to come, will exhibit a deeper and stronger interest, on the part of the members of the Parish, in the Baptismal System of Education.

COMMUNICANTS.

In relation to the present actual number of Communicants, and the number of additions, it is almost impossible to keep a correct list, as the Church requires, mainly for the reason, that persons come and go from one Parish to another, without attending at all to the required Canonical notice. The Canon upon this subject, as adopted by the General Convention, is in the following words:—

"A Communicant, removing from one Parish to another, shall procure from the Rector (if any) of the Parish of his last residence, or, if there be no Rector, from one of the Wardens, a certificate, stating that he or she is a Communicant in good standing; and the Rector of the Parish or Congregation to which he or she removes shall not be required to receive him or her as a Communicant until such letter be produced."

Such is the Canon of the Church, as binding upon the Laity as the Clergy, and absolutely necessary to be observed by both, not only for the protection of the body of Communicants against the injurious influences of religious wanderers and vagrants, but that the statistics of the different Parishes may present a true record of the actual state of the Church.

MARRIAGES AND BURIALS.

During the year sixteen marriages have been solemnized, and twenty-three burials. Among the persons whose mortal remains we have consigned to the grave, ten were communicants, whose names may be mentioned, after the example of the primitive Church, in commemoration of the departed, to remind us of the fact that though "lost to sight," they are still members with us of that indestructible "body of Christ" over which death has no power.

December 6th, 1859, we attended the funeral of Mrs. Mary G. Parkman, aged 56 years, widow of Daniel Parkman, Esq., mother of the Rev. Charles M. Parkman, and daughter of Thomas and Harriet McDonough. Mr. McDonough was the first consul appointed by the British crown after the Revolution. I may here remark that the first sick room into which it was my privilege to enter, in Boston, was that of Mrs. Parkman, and never shall I forget the cheerful, happy and beautiful countenance of the sufferer, so expressive of that inward peace and serenity which

the blessed Gospel alone can impart, and which is especially the inheritance of the faithful children of the Church.

December 16, Mrs. Louisa D. Cox was buried, not personally known to me, but visited by my Assistant, and of whom I have heard much in commendation of her faith and patience.

February 8, 1860, in company with a large body of sympathizing clergy, I attended the funeral of Mrs. Lucy Wells, aged 93 years, the venerable mother of the Rev. Dr. E. M. P. Wells. After the usual services in St. Stephen's Church, the body was taken to Mount Auburn, and there, by me, as the officiating priest, "committed to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection at the last day, and the life of the world to come, through our Lord Jesus Christ." "Mrs. Wells was born at Hartford, Conn., on the 7th of December, A. D. 1767. She was the daughter of David Bull, and the widow of James A. Wells of Hartford, who was an officer of the Revolution, having entered the army at the first outbreak in Massachusetts, and continued until the disbanding in 1783. She died Feb. 5th, 1860. Requiescat in pace."

Feb. 13th, Mrs. Elizabeth Coffin Morris, aged 44 years, wife of our beloved brother Thomas D. Morris, and daughter of Calvin and Lydia Bunker of Nantucket. Mrs. Morris was an exemplary member of

the Church, much attached to the Parish of the Advent, of which her husband was one of the founders, and has left us an example to follow in her steps.

Feb. 26th, Mrs. Helen M. Welch, aged 22 years, a poor young mother, the victim of consumption, against which she struggled with manly fortitude. No human language can describe the blessing of the Church to her, baptizing her, with her children, in sickness, and administering to her, on the bed of death, the Holy Communion.

March 10th, Miss Mary Ann Weatherden, aged 31 years; another victim of consumption, by which a majority of the persons on the Parish record have been carried to an early grave, and another communicant of the Church, who was greatly strengthened in all her trials by the blessed Sacrament of the Eucharist.

May 1st, Miss Elizabeth Parker Sebring, aged 83 years, not strictly speaking a member of the Parish of the Advent, but one of the oldest communicants of the Church in Boston, in whose brief and painful sickness was remarkably illustrated, the consoling power of the Christian life, and the brightest anticipations of happiness in the world to come, through the grace and mercy of Christ our Lord.

June 17, Miss Mary Larkin Bolles, aged 25 years. To those who are acquainted with the circumstances of the sudden decease of this new-born child of the

Church, the simple record is enough to awaken the deepest emotions of sorrow, which nothing but the hopes and promises of the Gospel can alleviate and remove. Little did I suppose when I left her in the city of Chicago, a joyous visitor with relatives, that, before I should return, she would be brought back to her father's house a corpse, and already consigned to the grave. But such was the will of God, to which we bow, not in submission only, but in the full assurance of hope that she has "entered into the joy of our Lord."

Sept. 8th, Mrs. Harriet Harris, aged 65 years. Mrs. Harris was a colored woman, a pensioner of the Church, afflicted with one of the most horrible and loathsome diseases; not forsaken by her own relatives, as is too often the case under the circumstances in which she was placed, but watched over by her daughter and son-in-law with the tenderest solicitude, and constantly visited by a member of the department for reading to the sick. Among the last words of Mrs. Harris were expressions of thankfulness to the Christian Lady who had read to her and comforted her with the prayers of the Church. "The blessing of one that was ready to perish came upon me, and I caused the widow's heart to leap for joy."

October 4th, Mr. William Everleth, aged 34 years. With how many sacred remembrances is that name connected! A young man in the prime of life, with

every prospect of usefulness and happiness before him, stricken down by disease in "consumption's ghastly form," visited in sickness, baptized, himself and wife in the sick room, the Holy Communion administered, and so finding rest in the Ark of Safety, "in the bosom of Jesus and in the heart of God to eternal ages."

Such is the record. We have no time to speak of its many instructive lessons of wisdom and mercy.

SUNDAY SCHOOL.

Our Sunday School remains much as it was; sixteen teachers, mostly females, and a hundred and thirty-two scholars registered, though not so many in constant attendance. I regard the scholars in the Sunday School as *catechumens*, and the teachers as my assistant *catechists*, as in the primitive church; and on account of the vast importance of this department of church work, more important perhaps than any other, I have made the arrangement to hold the Sunday School in the afternoon, changing the time of the second service, from the afternoon to the evening. Then, in addition to the frequent examination of the children in the school-room, there is, as you are aware, a public examination, "openly in the church," on the afternoon of the first Sunday in every month. On this subject the Rubric at the end of the catechism is very express:—

"The minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the church, instruct

or examine so many children of the parish sent unto him as he shall think convenient, in some part of this catechism. And all fathers, mothers, masters and mistresses shall cause their children, servants and apprentices, who have not learned their catechism, to come to the church at the time appointed, and obediently to hear and to be ordered by the minister, until such time as they have learned all that is here appointed for them to learn."

Such is the rule of the Church, from the duties of which no conscientious minister can possibly shrink, without violating the vows of his ordination, and I know of no part of the clerical office which is really more important, not to the young alone, whose salvation from the evils of this present life, and from the wrath to come, is mainly dependent upon the discipline and instruction of childhood, but to the more advanced members of the Church, who need some such system of catechizing, that they may be thoroughly grounded and settled in the faith. How remarkably adapted to the times is the quaint language of Doctor South upon this subject:—

"It is the want of catechizing which has been the true cause of those numerous sects, schisms, and wild opinions which have so disturbed the peace and bid fair to destroy the religion of the nation. For the consciences of men have been filled with wind and noise, empty notions and pulpit tattle. So that among the most seraphical *illuminati*, and the highest Puritan *perfectionists*, you shall find people of fifty, three-score and four-score years old, not able to give that account of their faith, which you might have had heretofore of a boy of nine or ten. Thus far had the pulpit, by accident, disordered the church, and the desk must restore it. For you know the main business of the pulpit, in the late times, which we have not thoroughly recovered from yet and perhaps never shall—was to please and pamper a proud, senseless humor, or rather a kind of *spiritual itch*, which had then seized the greatest part of the nation, and worked chiefly about their ears; and none were so overrun with it as the holy sisterhood, the daughters of Zion and the ma-

trons of the New Jerusalem, as they called themselves. These brought with them ignorance and itching ears in abundance; and *Holderforth* equalled them in one and gratified them in the other. So that whatsoever the doctrine was, the application still ran on the surest side; for to give those doctrine and use-men, those pulpit-engineers their due, they understood how to plant their batteries and to make their attacks perfectly well; and knew that, by pleasing the wife, they should not fail to preach the husband in the pocket. And, therefore, to prevent the success of such pious frauds in future, let children be well *principled*, and in order to that, let them be well catechized."

Now I know of no reason why we should not have one of the best and largest Sunday Schools in this city, one of the best regulated and the most useful; not in opposition to any, but in emulation of all. Our room indeed is not the most pleasant and attractive; but it is more convenient than many; and then we might have other rooms in different sections of this part of the city, and all the schools, at least once a month, assembled in the main body of the church and consolidated into one. What stands in the way? Nothing as it seems to me but our own indisposition to labor in this department of Church work. For we have certainly the material both for teachers and scholars. Not that every individual can give his personal attention to the subject, but that we have a large number of educated men, many of whom are acquainted with the business of instruction, and who might bring to this noble work the experience of the past; and then we have the children of one of the largest congregations of the city to constitute the nucleus of expansion; and then we are located in a part

of the city which is literally swarming with the young, many of whom are actually starving and crying for the bread of life, and all of whom present the strongest claims upon Christian sympathy for that kind of discipline and education which the church alone can impart. All that is wanting, as it seems to me, are willing and faithful hands and hearts to work, "going out into the highways and hedges," and bringing in the young, and, through the young, getting hold of the parents; and so having not the young only, but those different classes of catechumens which existed in the primitive Church, and which consisted of the baptized and the unbaptized, of both sexes, and of all ages and conditions. And, moreover, it does seem to me cruel, not to the countless multitudes alone, among whom we dwell, and who are literally as "sheep without a shepherd," but to the small and faithful band of Sunday School teachers, who have now been laboring for years, that they should not have more heartily and actively the sympathy and coöperation of the parish.

I know indeed that God in his providence has made His religion hereditary and transmissive—in other words, that the moulding of the heart of the child is mainly in the power of the parents, and therefore I deprecate all those kinds of Sunday Schools which are calculated to divest the parents of their sense of responsibility for the religious instruction of their own

offspring. But God be praised, it is one of the peculiar glories of a true Church Sunday School, that it recognizes the parental tie; that it constantly places before the mind the duties of parents, and sponsors selected by the parents or by the Church with the parent's consent; that it continually holds up the earthly family as only an epitome of the great family of God, and seeks to "turn the hearts of the fathers to the children and of the children to the fathers."

DEPARTMENTS OF CHURCH WORK.

It has afforded me much pleasure to find that the plan of Church work, developed in my Anniversary Sermon a year ago, though not by any means original or new, has commended itself generally to the Church at large, has been warmly recognized by most of the periodicals of the Church as the true system, and is acted on by an increased number of the clergy.

I had no time then to do anything more than to organize a few of the departments, and did not suppose that much would be immediately accomplished in the way of actual work. In this respect, however, I was mistaken, for in fact a very considerable amount of Church work has been done, and in that quiet and unostentatious manner which the Gospel enjoins.

By the Department for the distribution of Alms, not only has the sum of nine hundred and fifteen dollars, forty-eight cents ($915.48) been expended in charity, but much clothing and many garments have

been given to the poor, not in a mere desultory way, by relieving the wants of applicants coming for help, and without investigation, but by going to their residences, ascertaining their actual condition, relieving their immediate wants, and administering both to their spiritual and bodily comfort, as none but such a band of faithful Sisters are able to administer to the destitute and the famishing.

By the Department for Nursing the Sick, not only has the hospital been regularly visited, but a number of sick and dying persons, in their various places of abode, have been taken care of, who must otherwise have greatly suffered from the want of such tender care and attention. We have reason to believe also, that from the engagement and mutual consultation of persons employed in reading to the sick, or poor, or infirm, or ignorant, has originated an Institution of Mercy, not immediately connected with our Parish, but of the greatest importance to the city of Boston, and in behalf of which, we implore the Divine blessing.

By the Department of Sacred Vestments and Utensils, the Church has been enriched with a new supply of surplices, scarfs and bands, and with napkins for the Holy Communion. And by the Departments employed in Christmas and Easter Decorations, in the Annual Christmas Dinner for the poor, and in the Annual Childrens' Festival on Holy Innocents, we

have been enabled to accomplish the objects of their organization, and to present the Church on all these Festivals, in her most attractive features, as "the joyful mother of children."

From the Department for the aid of Young Men, I have received an admirable Report,—the only written Report, I am sorry to say, from any of the departments,—showing that several meetings have been held; that various plans have been discussed as to the best means of seeking out and aiding young men and others, strangers in the city; that the different hotels and larger boarding-houses have been visited, and notices distributed of our public services; and that the foundation has been laid for the establishment in this city, of an "*Episcopal Reading Room and Church Book Depository*," under the patronage of the various City Parishes. The Report states, that "the enterprise has received the cordial support of a great majority of the Rectors of Boston and vicinity, and several Laymen have signified their approval of it, by becoming subscribers to the fund necessary to its establishment."

Now if nothing more had been done by this Department than merely the commencement of such an enterprise, I should feel as though a great work had been accomplished. For who can deny the vast importance of an "Episcopal Reading Room and Church Book Depository" in the city of Boston? Is it not time

that all the sources of information with reference to the Church should be opened in this Literary metropolis, and that men should be invited to come and examine for themselves? What more important than that the multitudes who have been so long tossed upon the tempestuous sea of human opinions, and who are now beginning to ask, with anxious solicitude, for something which is stable and eternal, should be met upon the very threshold of their inquiries, and guided to the only Body, in all Christendom, which has preserved "the faith once delivered to the saints?" Is it not demanded both by the Clergy and the Laity, that we may have some suitable place of resort for mutual consultation; to which also the Clergy and the Laity of the neighboring towns and cities may come for information, and from which may be dispensed the intelligence so essential to the Church's activity and life? In this connection may I not be permitted to say, that the time has come when the Churchmen of Boston should be united in Church-work and Church-extension; not acting upon the Congregational system, as though our Parishes were separate, independent, and rival bodies, but acting together as the members of "one family and household of faith;"—that we cannot expect the community at large to acknowledge the claims of our Doctrine, Discipline, and Worship, unless we acknowledge them ourselves, and act upon them as men in earnest;—

that there is no reason in the world why we should shrink from the honest, bold, unflinching and uncompromising manifestation of our distinctive principles, and especially at the present time, when the masses of the people are prepared to receive them, and are crying out in their inmost souls for rest and peace; and moreover, that we are bound by the law of self preservation alone, to have our own Churches, our own Institutions of charity, our own Magazines of intelligence, and our own Associations of every kind for the maintenance and proclamation of the faith. Can we rely upon the denominations around us, to build us up, to support our Bishops and Clergy, to extend and defend our faith, and to protect us from the consequences of our own cowardice and inaction? Not at all; and it would be suicidal for them to do so. Must we appeal to them and ask their permission to let us live and breathe and proclaim our principles, provided only we do not entrench upon their domain of thought and action? *That* would seem to be the prevailing idea of some—an idea however which is not calculated either to preserve our own self respect or to gain the respect of others; and in justice to the denominations, I must say, that so far as my experience goes, they are much less alarmed at the enunciation of Church principles than some of our own people. O, if there only could be a full, hearty, active, united and aggressive movement, not for the extension of secta-

rism, by which our country is now rent and torn into factions, and bleeding at every pore; but for the extension of the Church of God—the Kingdom of God on earth—and by the Churchmen of this city; then all prejudices would be overcome, all party animosities forgotten, all injuries forgiven, all hatreds buried, all charities exercised, and we should find, to the great comfort and rejoicing of our souls, that "God, even our own God, would give us His blessing."

THE DAILY SERVICE.

One of the most cheering facts connected with our Parish is the increased attendance upon the Daily Worship. I refer to the increase since the commencement of the year, at which time we began to make a daily record of the daily attendance. On Litany days, the average attendance has been forty-six, and on other days thirty-four; oftentimes a large number of young men, and in course of the year many of the Clergy—some from the city and more from the neighboring towns and cities, and from other Dioceses—passing through the city, have availed themselves of the privilege here afforded of engaging with us in united prayer and praise. What a blessing, and what a bond of union, could all the Clergy of the city assemble together for Daily Worship, in some central place or Cathedral Church, with the attendance of the faithful, and with the Bishop at our head, and all prepared not only to sustain each other by our mutual sympathies

and prayers, but to go out from thence, in the strength of the Lord, to the discharge of the various duties of our office!

To me the Daily Service is one of the greatest blessings of the Church of the Advent, and I can bear my testimony, that, so far as the service alone is concerned, no time is actually lost, and I see not how it is possible for any Christian person, not otherwise employed in positive duty, to forego the privilege.

THE ALMS CHEST.

The amount received through the Alms Chest in course of the year, is six hundred ninety-one dollars and seventy-four cents, ($691.74). Of this sum one hundred dollars was a "Donation from my beloved wife, now gone to her rest," and signed "One of your Parishioners." Twenty dollars were enclosed as a "Thank offering for the blessing of the Holy Communion." To this sum must be added a hundred and seventy dollars, seventy-four cents ($170.74), the amount of Christmas offerings for the poor, and fifty-three dollars, casually handed to me at different times, by "a friend," making in all nine hundred and fifteen dollars, forty-eight cents (915.48), expended by the Department for the Distribution of Alms. In addition, the poor of our Parish have been greatly relieved and blest by that excellent Institution, "The Boston Episcopal Charitable Society."

To my mind the most beautiful and expressive

charity in the world, is the charity of our Alms Chest; not because of the amount received and expended, but because of the quiet, silent, and unobtrusive manner in which the work is done. No sounding of trumpets, no circulation of subscription, no list of names, but a practical acting upon our Saviour's command, "Not to let our left hand know what our right hand doeth." I go to that Alms Chest weekly, so eloquent in its silent appeals for help, and I find there five dollars, or ten dollars, or twenty dollars, and sometimes even more, without the slightest knowledge of the source from whence it comes, and then it seems to me that our Saviour's question is answered, and that we can boldly say, in the face of all the scoffing infidelity of the world, that "*there is faith on the earth.*"

With reference to the objects of charity whom our Alms Chest is intended to relieve, my idea is that they are chiefly the poor of Christ's flock, whose claims for sympathy and help we cannot resist, without a denial of the faith. For their sake I appeal to you, for the year to come, and implore you, no matter what may be the disasters of the times, not to forget the "Alms Chest" at the door.

THE OFFERTORY.

The whole amount received in the Offertory, from Advent (Nov. 27, 1859) to this day Advent (Dec. 2, 1860), as reported to me by the Treasurer of the Parish, is twenty-eight thousand, six hundred and

seventy-two dollars and seventy-three cents, ($28,672 73.) Of this sum, twenty thousand dollars was a special offering, the interest of which alone can be used.

Appropriated to the present time, for the general purposes of the Parish,	$6,632 94
For a chime of three bells, - - -	633 40
" the Building Fund, - - -	550 00
" Mission in Africa, - - - -	5 00
" Dr. Wells' Mission, - - -	5 00
" St. Mary's Mission for Seamen, -	37 60
" Church Book Society, - - -	113 56
" St. Michael Church, Manchester, -	100 00
" Sunday School, - - - -	26 35
" Diocesan Mission, - - - -	105 00
" Widow and Orphan's Fund, - -	85 00
" Donation Board of Missions, - -	37 53
" Education for the Ministry, - -	45 50
" Bibles and Tracts, - - - -	10 53
" Church at Bridgewater, - - -	4 50
" Sailors' Aid Society, - - -	10 00
" Christian Offering for the Poor, -	170 74

In addition, there has been privately contributed:—

For Christmas Dinner to the Poor, - -	$45 00
" Christmas and Easter Decorations, -	65 00
" Clerical Vestments, - - - -	35 00
" Festival of Children, - - -	30 60
" Nashotah, - - - - - -	105 00
" St. Matthews, South Boston, - -	100 00
" St. Michael's, Manchester, - -	100 00
" Church New Brunswick, - - -	60 00
" St. Stephen's Mission, - - -	271 00

For Sunday School, - - - - -	$30 54
" Printing, - - - - -	80 00
" Music Books, - - - - -	40 00
	$957 14
SUMMARY—Offertory, - - - - -	28,672 73
Alms Chest, - - - -	691 74
Total, - - -	$30,321 61

No doubt the members of the Parish have contributed largely otherwise to other Church objects, of which we have no account, and therefore I beg to recall your attention to the wish expressed in my Salutatory Sermon, that we should act, as far as possible, through the constituted authorities of the Parish, and by the system of Offerings laid upon the altar. One of the advantages of this system is, that there is no parading of names; all is done for the glory of God, in accordance with His will, and under circumstances calculated to secure His blessing.

THE POSITION OF THE PARISH.

In conclusion, I have a few suggestions to make, principally in relation to the position of the Parish. The advocates of the Free Church System throughout our country are looking to this Parish with more than ordinary solicitude; and no greater disaster could occur to all the hopes of this great body of Churchmen everywhere, than that there should now be any failure to sustain and carry on to perfection, the glo-

rious work which has here been commenced. At the same time it is not difficult to foresee that we shall have for the year to come a mightier struggle than any which has yet been made. But, God be praised, one more year like the past would give us a new Church—a more suitable and attractive building—in which to worship God; and would place the Parish upon the most permanent foundation, removing even from the minds of the most timid, all fear for the future. Can we not make that struggle? Have we not an object in view more important and absorbing than almost any other which can possibly engage the energies of the human mind and heart, and one which justly demands the most liberal and costly sacrifices and offerings? Not merely the gratification of our own long-cherished desires and feelings, in the erection of a building whose very architecture shall proclaim, in a voice louder than words, the true worship of the Triune Jehovah; not merely the improvement and advancement of that branch of the Redeemer's Kingdom to which we belong, and which Almighty God has established for the salvation of our souls; but the successful and permanent maintenance of the fundamental principle which has called us into being, and which is absolutely essential to the converting and transforming life and power of the Church of God.

The idea generally prevails that the success of this Parish is no fair test of what would be the success of the Free Church System in other Parishes and cities. But I am fully persuaded that this idea is entirely erroneous. I am fully persuaded that there is scarcely a Parish in our whole country, in which the Free Church System would not have less to contend with, than it has had to contend with here, and in this city of Boston. What the peculiar difficulties, trials and obstacles are and have been, I propose not now to consider. But there is one difficulty in our way, more formidable than all others, and which perhaps may continue for some time to exercise our faith and patience. Not open persecution, for that has always promoted the growth of the Church of God. Not merely that extraordinary kind of individualism which is peculiar to Puritan descent, and which prevents the loyal working of the members of our Parishes together, as members of one body. Not the want of the sympathy of brethren; for God be praised, *that* is passing away; and I look back upon the assembling of the Clergy here, in the month of March last, with feelings of the deepest gratitude. But the strange and unfounded impression, so deeply wedded to many minds, that we are sailing under false colors—that we are not what we profess to be—that we are not sound, conservative, loyal and devoted members of the Protestant Episcopal Church—the American Branch of

the Church Catholic. I say that this is the most formidable difficulty with which we have to contend, because it saps the very foundation of all confidence and respect; and because it is utterly impossible for any Christian body to be sustained and honored in any community, so long as it is supposed to be false to its own principles.

I embrace the occasion, therefore, to reiterate and proclaim the fact, that our Banner is the Banner of the Protestant Episcopal Church—the branch of the Church of Christ which we believe to be *Reformed*, *Catholic*, and *Free;*—that our standard of faith is the Bible, as interpreted, not by our own private whims and fancies, nor by the private whims and fancies of any existing body of Christians,—but by the consentient voice of all Catholic Antiquity; that our Standard of Doctrine, Discipline and Devotion is the Book of Common Prayer, not because we imagine it to be inspired, but because we know, as a fact, that it is the only Book in all Christendom, which gathers up the voice of Catholic Antiquity in one system of worship, and because, on this account, it is the best exponent of the Bible extant, and is therefore, "next to the Bible, the Book of our understandings and our hearts." We plainly and positively deny that any rites, ceremonies or customs are here encouraged, which have not the sanction of the Book of Common Prayer.

We have the Daily Service—the daily Worship of

Almighty God—the daily Sacrifice of prayer and praise—as did the Primitive Christians; and we keep the appointed Festivals and Fasts of the Church; not because we wish to be singular, but because all this is required of us by those very principles of the Bible and the Book of Common Prayer, which we profess to receive and adopt, and because we know of no better way to heaven, than to follow the example of "the Saints of all ages," in the way of Prayer through Jesus Christ our Lord.

Our Clergy officiate here in the white robe, not changing from that to the black gown; not because we object to those who prefer the change, but because the White Robe is the proper Ecclesiastical garment —pure and white as the Clergy themselves should be —and is recognized as such, by all sensible people in all ages of the world.

We come into the Church and retire therefrom by the middle aisle, not to make a display, but because in our present building we have not the convenience of a side Vestry Room sufficiently large to accommodate the Clergy and choristers, and because we could not otherwise come in and retire "decently and in order."

We call our Communion Table an Altar, not because we object to the name of Table, but because the Prayer Book calls it an Altar, and the dictionaries call it an Altar, and because St. Paul says "we have

an Altar," and because it is *the* Altar on which our "alms and other oblations" are placed, and offered up to God.

We *kneel* in prayer and *stand* in praise, because the Prayer Book requires so to do, and because these are much more reverent postures, in such solemn acts of devotion, than sitting or reclining, against which all nature protests.

We rise when our offerings are laid upon the Altar, not for the sake of ostentation, not because we wish to differ from others, but because, in our position as a Free Church, it is most important for us to feel, and for others to feel, that our offerings are an essential part of our worship; and because, if made to a human being, we should certainly rise, and we know not therefore why we should not rise when they are made to God.

We bow at the name of *Jesus* in the creed, because that has always been the custom of the Church in acknowledgment of his Divinity, and has the express sanction of Holy Scripture, and because we wish to identify ourselves in this confession, with "the Holy Church throughout the world."

Some few of our people are accustomed to bow in all the Glorias, and I would rather they did not;—not because it is not reverential, nor that each Person of the Blessed and Holy Trinity is not worthy of every kind of adoration which we can render in body and soul; but because it is not the general custom of our

branch of the Church, either in this country or in England, and we have the authority of St. Paul for objecting to any practice, however attractive, in reference to which it is enough to say, "*we have no such custom ;*" and because no true Churchman is ever disposed to make any more outward *professions* of reverence than is required, choosing rather to be reverential than to appear so, and because too much bowing makes all bowing ridiculous and unmeaning, and because it does identify us with a class of persons who have not been faithful and loyal to the Church, and why should we allow "our good to be evil spoken of?" And would we be singular, let us be singularly in earnest about the weightier matters of the law. But at the same time, though I greatly desire entire uniformity of practice in our worship, and think it essential to its perfection, yet I have no disposition, even if I had the power, positively to forbid any peculiar expressions of reverence which any persons may feel constrained to adopt, whether it be looking up or bowing down ; for this is a Free Church and a Catholic Church, in more senses than one.*

But another thing in which our worship, perhaps, is somewhat peculiar. We have not a fashionable Quartette Choir, nor a class of distinguished professional singers to conduct the music of the Church,—

* In New England, the correlative of "you shall" is "I wont," and of "you shan't" is "I will."

but a trained band of Choristers, admirably trained, much like that which was established by the Psalmist, as any one may see who will read the first Book of Chronicles. We remember that the Worship of the Temple consisted mainly of sacred song; that the Psalms were inspired to be sung as were many other parts of Holy Scripture; that the Gospel was ushered in by celestial songs of praise; that all who received and announced the glad tidings of salvation gave vent to their feelings in Sacred Song, as the Blessed Virgin, and Zacharias and Elizabeth, and the aged Simeon; and that such is the Worship of Heaven as described by the Apocalyptic Prophet; and therefore upon these models our worship is arranged, in accordance with the teachings of the Book of Common Prayer, and with the undoubted intention of the English Reformers.

But at the same time, not to have too much even of Sacred Music, and not to violate the rights and feelings of any who may prefer simply to read the Psalms, as the plain letter of the Prayer Book seems to require, and expressly to avoid the common danger of excess and extravagance and the monomania of amateurs, we have so arranged the musical service, as to suit the wishes of the great majority of the Congregation, and the requirements of the humble building in which it is our privilege to worship. Had we a suitable Church, with its deep recess Chancel

and proper architectural arrangements, no doubt we should have the full Cathedral Worship on every Sunday, and any week-day Festival; and our choristers might, in that case, with propriety be surpliced. Indeed we cannot but feel that such a building and such a service are demanded in the city of Boston, and would exert a mightier influence for good upon our population, including both the refined and the ignorant, than has yet been accomplished by all the public lecturers who have ever spoken; and we wonder that our men of wealth have not long since risen, as it were en masse, to supply the necessary funds for their establishment. But, as we are at present situated, it has seemed to us the dictate, not of good sense and good taste only, but of brotherly love, so to arrange the musical service, as that the Psalms may be read in the morning on all occasions, excepting the greater Festivals; and then, on the greater Festivals, we desire to emulate, if possible, the angelic choirs, and to let our voices be heard, "*As the voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings, singing, Alleluiah! for the Lord God Omnipotent reigneth!*"

Such, my brethren, as you well know, are the Doctrines, Ceremonies, and Worship of our Church—the Church of the Advent. Not one thing is generally practised here, or sanctioned at all, which has not the

authority of that Branch of the Church to which we belong; and therefore we not only protest against any charges which may be made against us either of Romanism on the one hand, or of Calvinism on the other, but we desire to have it known that our principles and our practices are those of the Book of Common Prayer, and of the English Reformation.

CONCLUSION.

Brethren beloved, I am sorry to have dwelt so long upon any of these subjects of outward form and ceremony in our worship. Not because they are not important; for no doubt they are as important to vital Religion as is the body to the soul of man, nor can they be sundered in this present world. But it is not well to think or speak too much about them; and they ought to go on, not as subjects of dispute, but as matters of course, as naturally and spontaneously as we breathe.

And besides, there are other and more important matters, in which our hands and hearts should be engaged. For what is the warning voice of God and the Church, as contained in the first Lesson of this Morning's Service, and intended to prepare us both for the first and second coming of our Lord?

"*Bring no more vain oblations;*

"*Incense is an abomination unto me;*

"*The New Moons and Sabbaths, the calling of assemblies, I cannot away with;*

"*It is iniquity, even the solemn meeting.*

"*Your New Moons and your appointed feasts my soul hateth;*

"*They are a trouble unto me,*

"*I am weary to bear them.*

"*And when ye spread forth your hands,*

"*I will hide mine eyes from you;*

"*Yea, when ye make many prayers, I will not hear:*

"*Your hands are full of blood.*

"*Wash you, make you clean:*

"*Put away the evil of your doings from before mine eyes;*

"*Cease to do evil, learn to do well;*

"*Seek judgment, relieve the oppressed,*

"*Judge the fatherless, plead for the widow.*"

We have no time to enter upon any particular explanation of the different expressions in this warning and awakening voice of the Almighty to the slumbering formalists in His Church of old. But the general meaning is this. That all outward Institutions and Ritual observances, no matter what they are, whether they be those which God Himself has ordained, as the prayers and sacrifices, and new moons, and Sabbaths, and calling of assemblies, appointed under the Law; or whether they be those Rites and Sacraments and Fasts and Festivals of the Christian Church, which have taken their places. Nevertheless, all are absolutely insufficient, in and of themselves alone, to please

God and make us acceptable worshippers. But that in addition thereto, we must have those moral dispositions and attainments, which all the outward Institutions of Religion are intended to form and to cultivate in the soul. Nay, more, that when the exercises of Religion and the appointments of heaven are used merely to quiet and pacify the conscience in sin, and as an excuse for dishonesty and crime, then these very exercises and appointments become absolutely loathsome and abominable in the sight of God—the Almighty Himself is constrained to abhor the work of His own hands, the Institutions of His own Religion, and, instead of saving the soul, they will increase a thousand-fold the horrors of its final condemnation.

Such are the instructions with which the Church commences her Ecclesiastical year—the warning voice uttered in the ears of all her children. God designed and intended the Institutions of his Religion, not to encourage, but to control the malignant passions of our nature; to make men better in all the relations of life—more honest, more true, more tender, more compassionate, more holy. He has united together both the spiritual exercises and the moral duties, and man cannot rend them asunder, but at infinite peril. From the beginning to the end of the year, in every Fast and in every Festival, in every act of prayer and praise, let this fact be remembered—that all our ceremonies and worship—all our sacrifices and sacraments—all

our alms and oblations—all are an awful profanity and a loathsome abomination when associated and identified with the indulgence of criminal passions; and we ought always to come out of the discharge of every sacred duty, with better motives, with stronger moral principles, and with higher attainments in Christian virtue and piety.

APPENDIX.

DEPARTMENTS OF CHURCH WORK.

1. The aid of Young Men.
2. New Parishioners.
3. Sunday School.
4. Distribution of Alms.
5. Medical Aid.
6. Sacred Vestments and Utensils.
7. The Nursing of the Sick.
8. Reading to the sick or poor or infirm or ignorant.
9. Candidates for Baptism or Confirmation or the Holy Communion.
10. Procuring and distributing of Church Books and Tracts.
11. The Annual Christmas Dinner to the poor.
12. Christmas Decoration.
13. The Annual Children's Festival on Holy Innocents.
14. The founding of a Home for the sick and friendless.
15. The Church Building Fund.
16. Printing.
17. The Burial of the dead.

P. S. Members of the Parish, willing to engage in any of these departments of Church work, are respectfully requested to send their names to the Rector.

FORM OF APPOINTMENT.

To

That Department of Church Work to which you are assigned as

with

for one year ending the first Sunday in Advent, A. D.
is

The members of this Department will meet together as often as

at such time and place as the Principal may direct, will arrange among themselves the details of operation, will keep an account of their meetings and work, and will make an annual written report to me, through the Principal, two weeks before the first Sunday in Advent.

"Do all in the name of the Lord Jesus."

"God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you."

Church of the Advent,

GREEN STREET.

OPEN DAILY, for those who may desire the quiet and retirement of God's house, for Prayer; and for Daily Worship, according to the Book of Common Prayer, as follows:—

All Sundays,	Morning Prayer, - - -	10½ A. M.
" "	Sunday School, - - -	3 P. M.
" "	Evening Prayer from Oct. to June,	7 "
" "	" " " June to Oct.,	7½ "
All other Holy days,	exc't those mentioned below,	10 A. M.
"	" " " " "	7½ P. M.
Christmas, Ash Wednesday, Good Friday, Thanksgiving day,	- - -	10½ A. M. & 7½ P. M.
Holy Innocents,	December 28th, - -	9 A. M.
" "	Evening Prayer, followed by Children's Festival, - - - - -	2 P. M.
All other days,	- - - - -	9 A. M.
" "	Winter—Nov., Dec., Jan., Feb.,	4 P. M.
" "	Spring and Fall—March, April, September, October, - -	5 "
" "	Summer—May, June, July, Aug.,	6 "

N. B. The Pews in this Church are not sold or rented, but are FREE; and the pecuniary support, as required by the Gospel, is derived entirely from freewill offerings laid upon God's altar and offered up in prayer, as an essential part of Worship.

Persons wishing to become members of this Parish, have only to hand their names to the Sexton, who is in daily attendance at the Church. Persons desiring the services of the Rector, or his Assistant, for Baptism, or in reference to Confirmation and the Holy Communion, or for Holy Matrimony, or visitation of the sick, or burial of the dead, or for any other holy office, may give information to the Sexton; and either the Rector or his Assistant may be found DAILY, at the Church at the times of DAILY service.

JAMES A. BOLLES, RECTOR, Residence, 35 HANCOCK ST.

M. P. STICKNEY, ASSISTANT, " 40 PINCKNEY ST.